

NEIDHARD (C.)

235.

UNIVERSALITY
OF THE
HOMOEOPATHIC
LAW OF CURE,

BY

CHARLES NEIDHARD, M.D.

SECOND EDITION.

Pres by J. H. Garrison

ON THE

UNIVERSALITY

OF THE

HOMŒOPATHIC

LAW OF CURE,

BY

CHARLES NEIDHARD, M.D.,

FORMERLY PROFESSOR OF CLINICAL MEDICINE IN THE HOMŒOPATHIC MEDICAL COLLEGE OF
PENNSYLVANIA—MEMBER OF THE FREE HOMŒOPATHIC SOCIETY OF LEIPZIG—
CORRESPONDENT OF THE HOMŒOPATHIC SOCIETIES OF VIENNA,
PARIS, MUNICH, MASSACHUSETTS, ETC.

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PREFACE.

Hahnemann first promulgated his discovery of a new law of cure, in a very humble manner, in the year 1796 in Hufeland's Journal.

Seventy-seven years have elapsed since then, and this law has been adopted in their practice by a numerous body of educated physicians in all parts of the globe.

Some twenty-two years ago, by invitation of the Rhode Island Homœopathic Medical Society, we made an attempt to place the truth of this law on an impregnable and uncontrovertable basis.

Since then, numerous new facts have been collected by the lecturer and added to his former essay. In this renovated improved form, the lecture was delivered as a preliminary discourse to the students of the Homœopathic College of Pennsylvania, during the winter of 1872.

THE AUTHOR.

Philadelphia, 1511 Arch St., March, 1874.

At the annual meeting of the Rhode Island Homœopathic Society, holden in Providence, Wednesday, May 7th, 1851, Dr. Charles Neidhard, Professor of Clinical Medicine in the Homœopathic Medical College of Pennsylvania, delivered the annual address. A large and discriminating audience listened with great interest and attention, to this, the first popular lecture on homœopathy ever delivered in Rhode Island. After the lecture, the following resolutions were unanimously adopted by the society :—

Resolved, That we offer our unanimous vote of thanks to Dr. C. Neidhard, for his able and interesting address delivered before us this evening, and that we request a copy of it for publication.

Resolved, That a committee be appointed by the Chair, (the Chair to consider himself one) to present the above vote to Dr. Neidhard, and in case of his acceptance, to make arrangements for the publication of his address.

Drs. Okie, Preston, Barrows, D'Wolf and Hoppin were appointed the committee; whereupon the following correspondence then took place :—

PROVIDENCE, *May 7th, 1851.*

DR. C. NEIDHARD :

DEAR SIR:—The undersigned are appointed a committee, by the Rhode Island Homœopathic Society, to offer you their unanimous vote of thanks, for your able and interesting address, delivered before them this evening, and to request a copy of it for publication.

Heartily coinciding with the above vote of the society, we beg leave to add our individual requests, that an address, so useful to the cause of homœopathy, may have a more extended circulation, together with the very high consideration, with which we are, dear sir,

Your obedient servant,

A. H. OKIE, M.D., H. C. PRESTON, M.D., IRA BARROWS, M.D., J. J. D'WOLF, M.D., W. HOPPIN, M.D.,	}	Committee.
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The following was returned by Dr. Neidhard :

PROVIDENCE, *May 7th, 1851.*

MESSRS. A. H. OKIE, H. C. PRESTON, ETC., Committee :—

GENTLEMEN :—I cannot but feel highly gratified that my address was so favorably received by your society, and by yourselves. It was written for you, at your request, and although I cannot but believe that you have over estimated its influence upon the cause, still I can but comply with the wishes of the society, so flatteringly expressed.

Accept, gentlemen, for the society and for yourselves individually, my kind regards.

CHARLES NEIDHARD.

ON THE UNIVERSALITY OF THE HOMŒOPATHIC LAW OF CURE,

BY
C. NEIDHARD, M.D.

It seems late in the day to appear as an advocate of the truth of the Homœopathic Law of Cure.

In view however of the entire unbelief of its validity by many eminent and worthy physicians, it becomes clearly our duty to make another attempt to examine its pretensions. Most people when thinking or speaking of homœopathy always have in their mind's eye, the infinitesimal doses, as if homœopathy was entirely involved in them.

It is true—homœopathy generally requires smaller doses than the old school, but it is by no means the most salient point in its doctrines; for we can also cure with large doses as Hahnemann did at the beginning of his homœopathic career.

The prevailing practice of medicine, having acknowledgingly no law to guide it in the selection of its remedies for the cure of diseases, it becomes the duty of every physician, no matter to what school he may belong, to examine the pretensions of homœopathy with regard to the universality of its curative law.

The doctrine that many diseases are caused by vibriones

and vegetable growths, has much futurity in it. But even if that doctrine be true, the different influences on which these growths depend will require the use of the homœopathic law for their eradication.

There have been of late few direct attacks against the homœopathic doctrine or practice.

Its influence upon the old school is daily visible. Examine the present prescriptions of the most noted practitioners and compare them with those some thirty or forty years ago, you will be struck with the great changes which have taken place. The simplicity of the modern formulas is evident.

If this state of things is not produced by the influence of the homœopathic school, what other influence is it owing to? Some physicians of the old school admit to the homœopathic practice a conditional value. Professor Sidney Ringer of London University has accepted in his work on *Materia Medica* all the best homœopathic remedies, without acknowledging the source from which he received his information.

What we wish and must endeavor to establish and to place on the firmest foundation, by overpowering testimony from all sources, is the “*Universality of the Homœopathic Law.*”

Not only has medical science furnished us innumerable facts in elucidation of this law, but also chemistry, anatomy, agriculture and particularly the various operations of the human mind.

If this fundamental law can be overthrown, then homœopathy, as a science, is as good as lost. If it is not a universal law of cure, that will shorten the natural course of diseases, that will mitigate more permanently the pains of disease than any other method of cure, it will not deserve our respect nor our study.

But if this law be once placed on a firm basis, beyond the doubt even of the most sceptical, its universal adoption by the scientific world cannot be far distant.

When Hahnemann first promulgated the homœopathic law to the medical world, the latter were perfectly amazed. Not a few independent medical men were struck with its manifest truthfulness; many openly confessed their belief in its consonance with other laws of nature, but at the same time declared that it was by no means new; a few vain-glorious professors at the universities, and authors of very sublime systems of medicine, completely denied the existence of such a law. But although many had more or less faith in the homœopathic law of cure, few physicians, at that early period, practically adopted it, because it was connected with another doctrine, that of infinitesimal doses, which they were not prepared to adopt, although it was but a necessary consequence of the former. Let us endeavor to grasp some of the hidden meanings of this law, although in our obscure human mental vision we may never be able to unravel all its mysteries—never fathom its whole depth. Let us examine the reasons and arguments which appear to us to place it upon an impregnable basis. These may be drawn from the realms of facts, of history, of familiar illustrations, and of the laws of mind, and also from science, nature and poetry.

In the first place stands the great fact, that from the time of Hahnemann, from the time of Hippocrates, and as far as any records are left, from the beginning of all times, all true cures of diseases were always performed according to the homœopathic law. This is a bold assertion, but it needs by no means a profound analysis of all the cures performed, and recorded in medical writings to sustain this position. Hahnemann, in his organon, quotes about fifty cases of such homœopathic cures, which he has collected from the writings of different allopathic physicians of all times. You will naturally ask, are these all the cures ever performed by the adherents of the ancient method? These are probably nearly all, where the homœopathic action of the remedy could be clearly shown to

be in accordance with the homœopathic law, especially as Hahnemann at the same time has taken pains to quote the pathogenetic action of these remedies from allopathic authors. In the great majority of cases published by allopathic authors, inasmuch as generally more than one remedy was used for the cure of the disease, the homœopathic action is very difficult to ascertain. All that we know is, that cures took place; but we claim those cures only to be truly homœopathic which, while they shorten the natural duration of the disease, do not in the least impinge upon the integrity of the vital powers. The closest and most intimate correspondence between the character of the remedy and the disease must be established, in order to constitute such a remedy, a truly homœopathic curative. All other modern systems of medicine are founded on no universal principle of cure, and are nothing but somewhat modified allopathic practices. One thing has been ascertained with considerable accuracy by the investigations and researches of the homœopathic school, which is that, where nature cures, where the empiric cures, where the people or the Indian savages instinctively gather their simple herbs for the cure of diseases, these cures are always performed, although unwittingly according to this law. Had the eminent men of science taken the same pains in investigating the simple virtues of herbs and other substances, as they did in constructing speculative systems of medicine, and investing certain remedies with imaginative properties which they had never discovered by pure experiment; had they not disdained to gather the experience of the people, however, crude and imperfect it might be, had they not always united two and more remedies in one prescription; even allopathic medicine would have more nearly approached to certainty than it does at the present day, and the necessity for a supreme law of cure in order to arrange the numberless fragments of facts would have been sooner felt.

The evidence in favor of the homœopathic law from men distinguished in medical science, is not unimportant. In the writings attributed to Hippocrates, there occur the following remarkable words: "Vomiting is cured by vomiting. There are diseases whose cause and remedy are of the same nature or homogeneous."

In the case of two ladies of my acquaintance, who had been subject to chronic sick headache, with nausea and vomiting, a sea-voyage did not produce the artificial seasickness nor sick headache. They were entirely exempt from it, whilst other persons not liable to this disease suffered extremely.

A Danish army physician by the name of Stahl, says distinctly: "The rule generally acted on in medicine, to treat by means of oppositely acting remedies is quite false and the reverse of what it ought to be. I am, on the contrary convinced, that diseases will yield to and be cured by remedies that produce a similar affection (*similia similibus*)—burns by exposure to the fire, frost-bitten limbs by the application of snow and the coldest water, inflammation and bruises by distilled spirits, and in like manner I have treated a tendency to acidity of the stomach by a very small dose of sulphuric acid, with the most successful result, in cases where a number of absorbent remedies had been fruitlessly employed."

Dr. Saint Marie, at the head of the Lyonnese faculty, has said in his medical formulary: "It is certain, that we sometimes cure by acting in the same direction as nature does, and by completing through our means the salutary efforts which she has commenced, but which she has not the power to accomplish. It is thus, that at an epoch, where quinine was unknown, irregular intermittent fevers, characterized by sopor, have been cured by opium." He also refers to diarrhœas as having been removed by drastic purgatives, and epilepsies cured by an empiric by means of a remedy which in the first twenty-four hours caused more violent attacks of the disease. He continues:

"It is impossible that these cures should be nothing but lucky hits, they are undoubtedly to be ascribed to some great therapeutic law."

Messrs. Merat and Delens have written:—"It is a remarkable circumstance to see some remedies recommended to cure nearly the same disease, which other practitioners see them produce." Messrs. Trousseau and Pidoux: (Therapeutics, second edition) "Experience has proved, that a great number of diseases are cured by therapeutic agents, which seem to act in the same manner, as the cause of the evil, to which they are opposed," Dr. Fodera: "A disease of irritability may be cured by irritants."

Haller, Stahl and Linnee, are of opinion, that to treat diseases by contraries is completely false and absurd.

Descartes in his outlines of medicine has established the fact, that "like cures like."

Professor Eshenmayer says: "Homœopathy is the direct method, and allopathy the indirect. Of direct methods there can be only one, of the indirect many, as the anti-phlogistic, resolvent, revulsive, deobstruent, etc. By the direct method an impulse is given to the specific reaction of the healing power, so that the disease is not only attacked in its effects upon the different organs, or systems, as with the indirect method, but in its origin and seat, whereby it is prevented from passing through its different stages. Why should this not be possible? Why should we not be able to find agents having a direct effect upon the specific reaction of the healing power? There is no reasonable ground to doubt it. With homœopathy, experience has already strongly corroborated this, by facts. To pretend to deny it, displays either ignorance, stubbornness, indolence or dread of the new system."

Similar admissions with regard to the truth of the homœopathic law might be quoted from the works of Paracelsus, Van Helmont, Sydenham, Hiestor, Stoerk, Hunter, Brera, and many others.

At a later period Dr. Amador de Rosuero, one of the most distinguished Professor of the University of Montpellier, uttered the following language:—"Practically, homœopathy is a method which may be added to those already existing, but generally surpasses the others. It is one road more, but one more direct, on which one passes with greater celerity and with more speed, and comfort even. The new therapeutics addresses itself to the vital forces in order to cure a disease, as the vital pathology investigates these forces in order to understand their growth. The doctrine of vitality has always professed the great principle, that above all, the vital force was the original source of the disease, and therefore it was, above all, against these same forces, that the agent was to be directed, which was to destroy the morbid changes. By the great and beautiful discovery of Hahnemann the sphere of vitalism has been greatly enlarged, and what is more, he has placed this doctrine on a practical basis, which will continue to exist henceforward beyond a doubt."

In addition to the above, an advanced section of the allopathic school, comprising some of the most eminent physicians of modern times, acknowledges the truth of the homœopathic law in a limited sense, it strenuously, however, denies its universality for which we contend.

These physicians for instance could never disavow those familiar illustrations of the homœopathic law, which are now known and understood by every one, such as the prevention of small pox by vaccination, the cure of frost-bitten limbs by snow, burns by application of heat, the quicker and more permanent removal of heat from the body by a cup of hot tea, than by a drink of cold water. Sea-sickness is best cured by following the motions of the ship, as every sailor knows.

Other popular experiences are the following:—It was discovered during the last visit of the cholera in Paris, that workers in copper were rarely attacked by it; so

notorious did the fact become, that copper armlets were worn by hundreds of persons as safeguards. A similar experience has been met with in Bagdad, when the disease was very prevalent the past year, indeed to such an extent, that between the end of April and the end of October about 800 persons died in a population of 80,000. Out of this latter number about 500 men were engaged in making or selling copper articles, and it is reported that among them there was not a single victim to the cholera. The superior efficacy of Cuprum in the most severe cases of cholera is well known to the homœopathic school.

Another experience is the following:—The proprietor of a large bleaching establishment near Paris discovered that his workmen were almost totally exempt from pulmonary disease, and that newly employed men, who were thus afflicted, speedily recovered after entering his service. He attributed this to the chlorine gas used in bleaching, with which the atmosphere of his manufactory was always tainted. Now it is well known that Betzelius lost his life by attempting to breathe chlorine gas, which produced a violent irritation of the lungs, from which he never recovered. With me the chloride of lime has been of the greatest service in chronic diphtheria and incipient phthisis.

Third experience.—In Appleton's Journal there is an account of a man, who was bitten by a rattlesnake. He reached home with difficulty and his symptoms, when he arrived, were those of a man badly intoxicated. Whisky in large quantities is a well known frontier-man's remedy for the bites of the rattlesnake and is often successful. According to my experience in several cases *Crotalus* is the best remedy to destroy the appetite for liquor.

Fourth experience.—A friend throwing some flowers, withered by a hot July sun, into a basin of warm water, found them after some hours, to his astonishment as fresh as ever, completely revived.

Sight and Hearing. Says Hahnemann:—"Why does the brilliant planet Jupiter disappear in the twilight from the eyes of him who gazes at it? Because a similar but more potent power, the light of breaking day, then acts upon these organs. By what means does the soldier cunningly remove from the ears of the compassionate spectator the cries of him who runs the gauntlet? By the piercing tones of the fife, coupled with the noise of the drum. By what means do they drown the distant roar of the enemy's cannon, which carries terror to the heart of the soldier? By the deep mouthed clamor of the big drum.—Neither the compassion nor the terror could be suppressed by reprimands or a distribution of brilliant uniforms. In the same manner, mourning and sadness are extinguished in the soul, when the news reaches us of a still greater misfortune occurring to another."

Taste. To the quotation from Hahnemann with regard to the simile of the sense of sight and hearing, I will add that of the taste. It is a well known fact, that the confectioner hardly ever partakes of the dainties he prepares with so much skill. Their very sight and odor is often disgusting to him. The natural appetite is destroyed as soon as the sense of taste is over stimulated by rich food.

Touch. The nervous sensitiveness to the least touch in some patients is often cured by the more potent power of mesmerism or frictions producing a similar state.

I will now review the different faculties of the mind which strikingly illustrate this law.

We are most cognizant of our faults, and we are most disposed to correct them, if we see another exhibit the same fault or vice in a still greater degree, particularly if we despise this latter for his general bad character. We become ashamed and alter our course.

Intemperance. What means did the Greeks devise to disgust their young men with the vice

of intemperance? They exhibited to them a slave in a state of intoxication. The most appropriate lecture on intemperance would hardly have produced an equally salutary effect. Some East Indians keep a drunkard in their pay for the same purpose. Neither can criminals be cured by the annihilation of other criminals. The statistics of crime clearly prove this proposition. That would be an allopathic measure. He who keeps society in fear of him must be cured by the restraints of society. But how? Certainly, not by destroying him; this would not mend the matter. The treatment of such a character must consist in the constraints of a thorough physical, mental and religious education, which may be to the delinquent worse than death, but which, however, will finally harmonize his whole being.

The best thief-catchers and detectives are those who formerly have been engaged in the same business,—that is have been thieves.

Political rings, united for the purpose of plunder, are best cured by similar rings united for the purpose of honest reform.

Love. You have often heard it laughingly said, that the best cure for love is the possession of the beloved object, which is quite true. Opposition to it on the side of parents, guardians, or friends, will only strengthen this passion, as the experience of all ages has shown. The love of Romeo and Juliet was particularly kindled and kept alive by the opposition of their respective families. Abelard and Heloise, furnish another example in proof of our position.

Disappointed Love. A young gentleman afflicted with rheumatism and a severe cold in the breast was on the eve of being united to a beautiful young lady. In order to be cured and before his marriage, he went South, visiting the most famous hot springs of Arkansas, the mild climate of Florida, the genial shores of Cuba, but all to no purpose. All the medical gentlemen

with whom he consulted told him he could not live. Weary of physicians, he again went home to die. He was carried from the boat to the hotel more dead than alive. On the sixth day after his return he learned that his betrothed had been married a day previous to another, thinking her lover could not survive. All the friends of the deceived lover thought that this would prove fatal at once in his then state of health, but instead of their fears being realized, in a week from the day of the reception of the unsuspected news, he arose from his bed and rapidly recovered and in less than a month was as well as ever. Disappointed love can cause consumption and rheumatism, but when you have it, it may also cure it—a true homœopathic cure.

Nostalgia.

Nostalgia, home-sickness, that singular disease, with which the Swiss nation are particularly affected, is cured by nothing but a return to their mountain home, or the removal of the patient to a mountainous country, similar to his own. A Swiss lady of my acquaintance, whose health, strength and spirits were rapidly failing from this disease, whilst living in a large and crowded Atlantic city—she was only the shadow of her former self—was immediately restored by removing with her family to a beautiful and romantic region in the Blue Mountains, which somewhat resembled her own Swiss home. All the gifts and wealth which may be showered upon her will not be equal to her home.

Fear.

We can best cure a timid man of fear, by placing him in situations of great danger, where all his courage must be exerted, causing him to disregard all fear. Thus young recruits are seldom able to stand the first onslaught of the enemy, they will only gradually become accustomed to scenes of danger, while the veteran of a hundred battle-fields, like the war-horse in Job, “mocketh at fear, and is not affrighted, neither turneth he back from the sword.”

Fear has paralyzed the strongest man, but we know

also of instances, when the effect of a sudden fear, *e. g.* the alarm of fire, has been the means of curing paralysis.

Temperaments. People of the same temperaments, if they come in contact with each other, will never agree, until one or the other is subdued, or the stronger subdues the weaker. The Taming of the Shrew, in Shakspeare's play, however paradoxical it may seem, has a deep meaning in it. We must only be sure in such cases, that we hit the right specific, and avoid the too much or too little. Quarrelsome characters become humanized with those who are like them. Do we not see every day fenceers and bullies become very gentle and give up their overbearing humor, when in the company of their equals?

Unreasonable, imperious and fault-finding tempers are often cured not by abject submission, but a similar behavior of the oppressed party. By apparently assenting but exaggerating the unreasonable demands their absurdity is made manifest. Thus the eyes of the constant fault-finder are gradually opened. In Harper's Bazar, March 30th, 1872, a beautiful story is related, illustrating this point.

Freedom and Ty- It has well been said, that the reac-
ranny. tionary policy of the crowned poten-
tates of Europe is best calculated to promote the cause of *liberty* in future revolutions, rousing the dormant energies of the people, which will at once elevate them from their abject condition. *Tyrannical laws* passed for the oppression of nations or of any peculiar race of men, although deemed sometimes very efficient, will tend to the discomfiture of the enemies of liberty, and we, who are convinced of the truth of the homœopathic law even in this respect, might well be tempted to say, God speed to the authors of such laws, well knowing that they will hasten the triumph of liberty.

Despotical governments must resort to state loans, in order to obtain the means to destroy the liberties of the

people and it is only by the use of the people of the same means—of a people's loan, that they shall be able to conquer despotism.

But if despotism and tyranny will be in the end their own executioners, liberty on the other hand will be creative of liberty. From free men alone will freedom spring. It is only because our revolutionary ancestors had all the elements of a free race within them, that they consecrated this soil to liberty.

In the oratorical contests of our legislative halls, our courts of justice, our congress, the power of this law is felt. Do we not see, that violent measures will never succeed in curing the evils under which the country labors. It requires the wise statesman, the powerful and sagacious mind to devise the exact and true plan for the impending emergency.

Pride. A proud man is never cured of his pride by the utmost exercise of humility on the part of his dependent, but only by a dignified and manly behaviour. The more the latter humbles himself, the more arrogant becomes the former.—In the intercourse of our daily walks of life the due cognizance and exercise of this law will save us many a heartache. Those who do not help themselves, will never be helped by others. "To him who hath, shall be given, and from him who hath not, shall be taken away even that which he hath."

Misanthropy. The misanthrope in Schiller's play was finally cured by the influence of other misanthropes of a similar character.

Covetousness. The covetous man is the first to be tired of the riches and possessions he has so much coveted, as soon as he possesses them. It is well known, that hereditary wealth makes the possessor of it most indifferent to it. The proud baron or noble of the old world, spends his money too lavishly, only because it is not the fruit of painful toil.

Utilitarianism.

A French gentleman wished to convert his son, who had been educated by distant relations in utilitarian views to his love of arts, sciences, and all that embellishes and enriches life. Would he have succeeded in convincing his son of the ultimate tendency of his utilitarian views by violently opposing them? He would only have roused the spirit of opposition of the latter, and caused him to cling with still greater tenacity to them. What course did he pursue to change the views of his son? By apparently seeming of his opinion, but overstepping its limits, he opened his eyes to the folly of merely living for the useful. For this gentleman to live, was not merely to keep alive the spark kindled by God in us all, but also to increase and brighten it by other sparks. He had been at the head of every enterprise in favor of literature, science and art, and the French museums had been enriched by his presents. He lived in the country and his residence was such as the taste of a gifted mind was able to make it. But in order to cure his son of his utilitarianism, he had the flowers in his garden uprooted and the shrubs torn up. Two fine lilaes, which shaded the windows with their balmy flower-tufts, were cut down to make fire-wood. The hall in his manor was cleared of the curiosities with which it had formerly been filled, and in their places stands were arranged for canes and cloaks. In the saloon all the drawings and paintings had also disappeared, and the walls were completely bare. The whole house had undergone the same transformation. That which had no object but to please the taste had been sacrificed without pity. Everything left had a daily positive use. The agreeable had entirely given place to the necessary. His botanic garden was to become a manure store, and the gravestones of his family cemetery were to be used for paving the yard. But before the latter was accomplished, the son was already cured. The vigorous application of his own principles did the deed. He began

to understand the sacred sentence, that "*man lives not by bread alone.*"

Vanity. A lady of my acquaintance lately wrote from the West Indies, that according to her opinion ladies could be easily cured of their love of finery by seeing the West India negresses extravagantly indulge themselves in the same propensity without measure or sense. The best lecture on the subject would not have an equally beneficial effect.

Insanity. Mental diseases of various kinds have long been instinctively cured according to the homœopathic law. I will give a few instances of the kind. A lady fancied that she had swallowed a pin, which she supposed was lying cross-wise in her throat; under this belief she refused to receive food, saying that it was impossible for her to swallow. Previous to the time she supposed she had swallowed it, she was a woman of stout constitution and strong habit, but had now dwindled almost to a skeleton. Her throat was repeatedly examined by several physicians and they all agreed there was no pin there. There was a complete absence of inflammation in the throat, externally or internally, as far as could be seen, and she did not complain of pressure at the parts. After the physicians had several times told her that there was no pin there and that they could do nothing for her, she still continued sending for them. They thought at last of a plan by which she might be cured of this strange fancy. The attending physician provided himself with several surgical instruments and a rusty pin which he crooked for the purpose. He inserted in her throat, several times, one or more of these instruments having a hooked point, and at his last and greatest effort, pretended to draw out the very pin that had given her so much pain and trouble, producing it in his hand. This satisfied her. She knew that it was then out and thanked the doctor with the warmest expressions for the preservation of her life.

Dr. Cabarus, who died at Paris last year, was one of those jovial physicians whose presence is equally sought in the sick room as in society, and who effects more with humor and pleasantry than by medicine. Being a brother-in-law of Lesseps, the celebrated engineer, and nearly related to a princely family of his native land, he moved in aristocratic circles, which deeply feel his loss. One cure by which, at the commencement of his career, he achieved a great reputation, is characteristic of the man.

The Duchess of D——, one of the most aristocratic ladies of the Faubourg St. Germain, had got possessed of the idea that she had swallowed a frog. She felt this said frog—she declared she did—and its presence robbed her of peace of mind, sleep, and even health. The Parisian physicians had the rudeness to deny the existence of this animal, ignorant, as they were, that the poor lady suffered martyrdom. A fortunate chance made her acquainted with Dr. Cabarus, and to him she told her tale of woe. He felt, with a seriousness worthy of Hippocrates himself, the pulse of the fair patient, inquired after various symptoms, and when the charming aristocrat had exhausted all her store of arguments to prove her pet delusion, the youthful doctor said, after a well-feigned pause—“Madame, the frog is there, but I will remove it.”

He then prescribed an innocent emetic, and went to the nearest flower shop, where he bought a small green frog. Armed with this confederate, he presented himself once more before the duchess, and placed a large basin of water in readiness. The emetic began to take effect, the duchess' eyes filled with tears, and our doctor took advantage of the opportunity to slip the green frog into the basin.

On seeing the frog a load was removed from the duchess' heart, and for an instant all seemed well. The next moment she turned pale, and, as Dr. Cabarus supported her tottering frame, she cried in a despairing tone:—

“Oh, doctor! I am not yet cured, for the frog has left little ones behind her!”

“Stop!” cried Cabarus, without allowing a trace of embarrassment to be seen in his manner, “that we shall soon see.”

He then threw a searching glance upon the frog, which he had by this time taken in his hand, and uttered with a certainty that settled the whole question, these words:—

“Madame, that is an impossibility, for the frog is a male!”

The modern treatment of the insane is entirely conducted on homœopathic principles. The physician never flatly contradicts the absurd vagaries or ravings of his patient, but apparently enters into his feelings, and gradually seeks to draw him out of it by his own inward impulse, by addressing the small portion of good sense that is still left to him. Thus a very beautiful girl in a state of insanity fancied she had become very ugly, and was inconsolable. Her parents, friends and admirers did not contradict her, but pretended that they could hardly look at her on account of her extreme ugliness. This had the desired effect and she again became sane.

One of my patients is the most nervous man in the world, when he has an attack of the gout. He has lost the control over his mind to such an extent that you can hear his screams for half a mile. Before he screams he always says to his wife or daughter, “Now I am going to scream.” “Well, father, scream,” says the daughter one time, “if you think it will make you feel better.” He felt so abashed that he has not screamed since. When formerly she had tried to persuade him not to scream, he always screamed the louder.

The celebrated Sir Astley Cooper had the misfortune on a journey to be carried by mistake into an insane asylum, and to be subjected to the medical treatment of a madman, who gave himself out for a physician. His prescription was the following:—First, venesection; then the Donche-bath and starvation; finally the great shower-bath, extraction of three teeth, bastinado and incarceration.

tion. Astley Cooper himself says:—"I trembled all over, for such treatment would certainly have made me insane."

Mr. Lawrence, the Assistant Superintendent of the Boston Insane Asylum, says:—"The secret of teaching delirious patients is to *humor them*. *Every time you oppose a crazy man, you just strengthen the hold of his delusion. Only join in with him, and he soon gets quiet.* One night I had a big, strong fellow, who would weigh 250 pounds, to get up stairs. He was brought in after the rest of the patients were asleep, and he was inclined to be noisy, and was as mad as a March hare. If I had asked him to go up to bed it would have taken several men like me to get him there, and there would have been a row likely to disturb all the house. So I let him have his own way for awhile. At last he mounted on a chair, and began to personate the clown of a circus. Such frantic fun, such mad mirth, it seems to me no one ever saw; but after a while he became disgusted with his small stage—the chair. 'Why, a fellow can't turn round here,' he said. Then was my time. 'That's a fact', I answered, sympathizingly. 'It just spoils the performance. I'll tell you what—I've got a place up stairs—a regular ring—a stage that's something like a stage. Just let's go up there and have it out! He went along, in a state of the uttermost satisfaction, and soon I had him in an upper room, where he was quite at liberty to stand on his head or his heels, as best suited him. There he went on with his performance until he had tired himself out, and then I had no difficulty in getting him to take the proper medicine and go to bed. Another time I was summoned to the relief of a patient who believed that rats were tearing away at his vitals. I found him in a condition of abject terror. 'They're here, under my coat; he shouted, as I went in; three of 'em gnawing away.' 'How lucky that you sent for me; I'll get 'em out in short meter.' So, with an appearance of desperate effort, I pretended to draw one out, and handed it to an attendant in my rear, to be thrown

from the window. Then I tugged away at another. The third, he said, had worked himself lower down, and was desperate. Of course I had a struggle for *him*; but at last I cried out, triumphantly, 'They're all gone now', and the patient sank back in utter exhaustion, with great beads of sweat on his forehead! 'Yes, they *are* gone', he said, with a sigh of relief; 'but I should be a dead man now if I hadn't sent for you.' This illustrates our system."

"And the system always succeeds?" the doctor inquired.

"It hasn't failed yet."

Mr. Lawrence carries his idea of freedom as an agent of reform so far that he thinks the location of a Washington Home should be, by all means, in a city where the patients, having constant liberty to go out, will at all times encounter the temptations which are likely to beset their after lives. He takes no patients committed to him against their will—only those who come of their own accord, led by their own desire to reform. He seems eminently the right man in the right place. The only drawback to the wider success of the Home he rules so wisely, is want of sufficient room for those who fain would come to it.

A vicious boy who pokes his umbrella into everybody's side is cured by *Homœopathic law in Education.* letting him stand in a corner with an immense umbrella over his head until he is tired. Another bends his head under the table to catch at boys' legs is told to lay with his head in a very uncomfortable position under the table until he is cured.

A social philosopher says that he has kept children quiet in the house on stormy days, when otherwise they would have been crying to go out, by taking them at once to the door, exposing them to the storm and telling them to go—they would very soon turn back in surprise, homœopathically cured of wanting to go out for that time.

On analysis of the different faculties of the mind, we find that they are all strengthened by their due exercise and use. But if you wish to disgust a person with a certain profession or faculty, let him only exercise it too much, let the scale of weight preponderate too much on one side, he will be the first to abandon the pursuit, however dear it was to him at first. Daily experience points out to us numerous examples. On the other hand, if a young man be forced into a particular occupation or profession, he will seldom or never succeed; but give him one which he has himself selected, and which suits his individual nature, he will nearly always excel in it. You can easily perceive how much this subject might be extended, to furnish examples in explanation of our homœopathic law, which throws new light upon the workings of all professions.

Agriculture.

Agriculture furnishes some important data for our consideration. The scientific agriculturist, in his endeavor to fertilize a particular soil, selects that manure which is best adapted to its nature, that one which exercises the most powerful influence on the quality of the soil, and which in consequence will produce the largest and most perfect crop. The modern system of agriculture may therefore, not inaptly be compared with the homœopathic mode of treatment, which also selects, with the nicest accuracy that agent, which has a specific relation to the worn out or diseased soil of the human body, in which it is to produce an abundant crop of rich and beautiful fruit, or health, and not like the old allopathic mode of farming, which by exhausting the field by draining all its resources destroys its very aptitude for producing any fruit at all. For it is now well ascertained that if a particular soil produces a good crop of one kind of vegetable but not of another, it is deficient in the characteristic mineral elements necessary for the development of the latter. In other words there is a specific relation between the quality

of the soil and its vegetable product. But the analogy does not rest here. This specific manure is supplied in definite proportions to the different plants.

Thus apples have affinity for lime, pears for iron and carbon, cherries for silex, and they will not be developed in a perfect manner, unless the soil has these specific substances so necessary for their growths of which infinitesimal quantities are quite sufficient. The minutest quantity of Iodine is necessary for the development of the whole species of sea-weeds.

In this way all vegetables have in nature their corresponding minerals, twin-brothers of a common father—without which they cannot exist or flourish. The chemist has pointed out only a few of these correspondences, but more will yet be discovered. It is the great aim of the homœopathic school to trace these analogies from minerals through plants to man, and that which we have seen in a simple state in mineral and plant, we shall find reunited in the wonderfully and mysteriously formed man. It will thus become clear to us, that there exists no particular plant or animal, which does not owe its distinguishing peculiarity or characteristic to some similar substance of the mineral kingdom.

The relations of different substances in the human body are quite similar to those of agriculture, and if it was consonant to the purposes of this address, an immense number of facts might be quoted to verify this statement. A few will suffice to show in what direction the progressive homœopathic school is extending the boundaries of the great homœopathic law.

According to Hansman the proportion of nearly 2,000 equivalents of carbon, water, nitrogen and oxygen to only *one* equivalent of sulphur is just as necessary a condition for the formation of the texture of the Crystalline lens, as *e. g.*, the proportion of *two* equivalents of copper to one equivalent of sulphur, in

Combinations of different substances in the human body and in their chemical relations

order to obtain from the melted mass of both, the sulphuret of copper in Octoedrons.

Light.

The laws governing the rays of light and those of homœopathy are alike. Professor Tyndall's assertion, that "bodies radiate and absorb the same rays" is precisely analogous to the homœopathic assertion that "medicines cause and cure the same symptoms." Professor Tyndall has proved experimentally that the *quality* and not the *quantity* is the essential point in such an action; that a ray of light whose vibratory form is millions upon millions of times less than another ray, will still have the decided effect, provided its vibrations synchronize with those of the substance upon which it falls. He tells us that his own retina remained totally unconseious of the pressure of rays which had "twenty thousand million times the energy" of others which at once affected his eye, because the "periods were not those demanded by the retina," whereas the latter were adapted to its physiological sensibility.

In the case of the physiological action of light on the retina, it is thus proved that quality and not quantity, adaption and not brute-force, is that which rules the result. Who will presume to assert that the retina in its functions follows one law, and all the other organs quite a different law?

Microscopical observations have shown, that disease is something foreign, extraneous to the organic elements of the body; something akin to crystalization, but, nevertheless, in its structure is very similar to the structure of the body.

In the same proportion as there exist combinations of individual minerals, there exist combinations of individual diseases, forming distinct family groups. Hence diseases form a complete kingdom of individualities, like that of organic bodies or of minerals.

Decomposition.

As iron, maganese, nickel, cobalt, copper in combination with one of the

chlorine group are decomposed by sulphates, in the same way diseased ligaments or cartilaginous tissues are decomposed by one and the same diseased marrow of the bones.

The law "*similia similibus*" can never refer to diseases which decompose each other, much less to such as combine; but only and alone to those diseases, which mutually extinguish each other in the same body.

In many places of Central Europe the botanist has discovered a plant which takes a middle ground between *Verbascum Thapsus* (the great mullein) and *Verbascum nigrum*, partaking of the nature of both. It is called *Verbascum semi-nigrum*. When Kohlreuter made his experiments with mixing plants, he found that the *Verbascum semi-nigrum* originated in a mixture of both plants. In the mineral kingdom precisely similar relations take place.

Dynamic origin of diseases as of remedial action. After the formation of diseases, their combination and homœopathic extinction have thus been traced by the light of these new discoveries, there still remains to be regarded the interior life of which these forms merely are the outward expression. This life, this inward individual character becomes already visible from the first germ of the disease in the same way as we can prognosticate, however feebly, the future man from the original character and first budding qualities of the child. There is a power behind all these individual formations, which, I will not say, the chemical writers altogether disregard, but which according to the very nature of their investigations they have no time to examine.

If I am told by them, for example, that the oil of turpentine, juniper, savine, pepper, etc., contain exactly the same proportion of organic elements, I must ask, what constitutes their difference of action, smell, color? It is their inward nature, which cannot be analyzed by the chemist

and on which depends the whole difference of their action on the human organism.

The light that chemistry may shed on the action of remedies is only the groundwork of a vast temple in which we can admire the harmony and beautiful proportions, the regularity and justness of its structure, but *which is yet all dark*, and in which we find no choir of music, no ministering priest at its altar, no worshippers at its shrine.

Nature, also, if left to her unaided exertions, will cure homœopathically. *Nature cures homœopathically.*

The microscopical discoveries of the allopathic physician Kaltenbrunner always seemed to me to contain the most powerful arguments in favor of the truth of the homœopathic law. A person receives a wound, but leaves its cure entirely to nature. How does the latter effect it? In all cases for the cure and dissipation of the morbid inflammation, a state perfectly similar to it is developed, which Kaltenbrunner calls the curative inflammation. "Driven with accelerated motion, masses of the globules of the blood (here and there) rush by starts from the capillaries and pour themselves into the parenchyma of the inflamed part. Here they lie, as bright red spots or islands of different sizes. Soon the whole wound is surrounded by these islands, and the intervening tissue becomes highly turgid. This process which appears at first at the circumference of the inflammation, by degrees also involves the centre, completely resembling the morbid inflammation, and it is by its means that the morbid changes produced by the latter, are gradually extinguished."

Now the homœopathic principle cannot be more beautifully illustrated than by these processes of nature. That which is called allopathic medicine is not in the least supported by them. Thus nature itself confirms the homœopathic law.

Many of the operations enjoined in the system of Swedish medical gymnastics are strikingly in conformity with the homœopathic principles. Thus for vertigo it is usual to use a whirling movement of the head or the neck; for congestion to the head, pressure on the jugular veins; for hot palms and soles, frictions on these parts; for swelling of the extremities, ligature above the swollen part; for hæmoptysis, percussion on the chest, etc., all of which operations produce the same symptoms they are employed to remove.

Dumb creation equally curable by homœopathic means. If any thing, however, were wanting to convince us in a familiar and incontrovertible manner of the truth of the homœopathic fundamental principle, we need only refer to the cure of the diseases of the dumb creation by homœopathic medicines. The most confirmed skeptic could not withhold his assent, if he saw old chronic diseases in animals gradually yield to the influence of the proper homœopathic specifics, particularly if he had seen the same disease remain stationary, or gradually become aggravated under the other treatment. Although any allopathic physician can at any moment satisfy himself of the truth of this assertion by attending the different homœopathic veterinary establishments existing in this country; he is too firmly convinced in his mind of the folly of the homœopathic doctrine, to avail himself of these means of information. He prefers to dwell on the power of the imagination of the homœopathist as a reason for opposing homœopathy, which argument of course fails in the case of animals. Unfortunately for him, they are cured without knowing much about it.

Poetry. The poets also come to our aid in their advocacy of the homœopathic law. The following beautiful verses are from *Shakspeare's* *Romeo and Juliet*:—

Tut man! one fire burns out another's burning,
 One pain is lessened by another's anguish;
 Turn giddy and be holp by backward turning
 One desperate grief cures with another's languish.

Take thou some new infection to thy eye,
 And the rank poison of the old will die.

The celebrated physician and poet, *Paul Flemming*, also had a knowledge of homœopathy and practised it in the seventeenth century, as may be seen from one of his poems, which I will here subjoin in a free translation:—

“A wise physician he, who, from the self same source
 Doth draw the antidote and bane.
 Of this, a single grain works more efficiently
 Than that long draught.
 Is that physician to be praised who writes
 Prescriptions yard in length to win
 The thanks of the apothecary?”

A Latin poet also gives the following:—

“Balnea, vina,
 Venus consumunt corpora nostra;
 Sed vitam faciunt Balnea, vina, Venus.”

It has been said by a great writer,* if some one were to tell the savages that the herbs, which every day they trampled under foot, were endowed with the most potent virtues, that one would restore to health a brother on the verge of death, that another would paralyze into idiotey their wisest sage, that a third would strike lifeless to the dust their most stalwart champion, that tears and laughter, vigor and disease, madness and reason, wakefulness and sleep, existence and dissolution, were coiled up in those unregarded leaves, would they not have held him as a sorcerer and liar? Has the great Hahnemann fared any better? Have not the savages of our times pronounced him a liar, because he asserted that *Staphysagria* and *Lycopodium* would strengthen the memory, and *Nux*

* Bulwer.

vomica particularly for words ; Ignatia cause a depression of spirits and cure the same ; that Coffee may invite sleeplessness and also cure it, etc. To half the virtues of the vegetable world, mankind are yet in the darkness of these savages. There are faculties within us, with which certain herbs have affinity and over which they have power.

If it were important, other poetical writers might be adduced who have raised their voices in favor of the law. I trust I have said enough to convince you that the evidence in favor of the homœopathic law, no matter from what point of view you examine it, is absolutely overpowering, even without adding to it the testimony of the numerous cures which are constantly performed by a very numerous and daily increasing body of homœopathic practitioners in all parts of the world.

I have thought it might be of some importance to offer a defence of homœopathy, based upon the intrinsic truthfulness of its fundamental principle, and not upon the number of converts, however eminent their station. I have purposely, therefore, heaped illustration upon illustration, fact upon fact, ransacking the domains of science and art in order to make my position—the universal applicability of the law—as strong and impregnable as possible. But after all, how much more might be said on this inexhaustible subject !

The homœopathic law and the small doses occupy the same platform. After we have once established the truth of the homœopathic law, the comprehension of the action of the infinitesimal doses becomes comparatively easy, because they both are identical. *This can hardly be controverted at the present day, when we remember that the disease and the homœopathic remedy are so nearly related to each other, resemble each other in so many points, that the medicine, prescribed according to the homœopathic law, would be most destructive in its operation, if it were taken in too large doses, in the same way as the report of a cannon may completely*

destroy the hearing, already sensitive from disease. You will thus perceive that a dose of the true homœopathic remedy, that which has some affinity to the disease, cannot according to its nature be otherwise than small. For some peculiar diseases the homœopathic law requires us to give large doses.

Allopathy on the other hand acts consistently in giving large doses of its remedies, *because these remedies generally stand in no relation whatever to the disease*; but when this does accidentally happen, the consequences are most deleterious.

Idiosyncrasies. The mineral, vegetable and animal kingdoms contain innumerable substances, which all have some affinity to man and his diseases, and this does not merely relate to what may strictly be called medicines, but every substance, particularly food, has some affinity to a particular constitution or man. As certain manures will only improve certain soils, in the same way definite articles of diet and medicines will only be consonant to the individual nature. It is here, where the law of idiosyncrasies becomes so closely united with that of homœopathy. This will explain to us, why one person is made sick by the same diet that agrees so well with another. If these instincts, thus clearly imprinted on our nature by the Creator, were more generally heeded and followed, man would attain to a superior degree of health. But they are not, because the natural instinct for a certain kind of food is often mistaken for the false craving creature by artificial wants. These may seem to be necessary, but in reality are not required for his sustenance or the due developement of all his forces. In the selection of our diet we must therefore pursue the same plan as the homœopathic physician does with regard to the choice of the homœopathic remedy. We shall thus sometimes find, that those articles of food or drink, which at first seem to disagree with us, such as water or milk, are often those by which we

are most benefitted in the end, whilst others, which at first exercise a beneficial influence, become more hurtful the longer we use them. But then there may exist certain states of the constitution when such articles may not only be taken without injury, but even with benefit. Individualization is therefore as important in diet as in the choice of the homœopathic remedy, and the most incongruous food may agree with one, which in another would be highly detrimental.

Viewing homœopathic dietetics in this light, cannot fail to convince you that they are of equal importance to the prescribing of remedies; as Pliny has remarked, the true remedies often serve as daily food to the common people. If any substance then, taken in a small quantity, has had an unaccountable and powerful effect on a person, depend upon it, there is some homœopathic relation between the two; and when the person thus affected has gradually accustomed himself to its use, there is some chasm filled up, some disharmony in his constitution equalized. Thus have I often observed, that when at the commencement of a homœopathic treatment certain specific remedies could hardly be taken in the smallest quantity, the more the health of the patient improved, the more massive doses could be given. In the same way certain articles of diet, which seemed at first very obnoxious to the patient, but which were in themselves healthy, could finally be used with impunity. The harmony with nature was established.

Thus the doctrine of miasmatic diseases and homœopathy occupy the same platform. If one not acclimated, or accustomed to a certain malaric effluvium, and inimical to his nature, is exposed to it, he falls sick, in the same way as he is cured by another agent similar to the nature of the miasma. This latter will probably be some plant growing in the neighborhood, or the poison of some animal, luxuriating, and arriving at its full growth, in the very marshes from which the disease is generated. Do

you think that the plants which cure the malignant fevers of miasmatic districts could grow on high mountains? And why will the smallest doses be sufficient for its cure? because there is the closest correspondence between the poison of the plant and the miasma from which the disease takes its origin.

Bilious complaint The following case we can vouch for:
cured by removing to a miasmatic district. Mrs. —, of Arch Street, has been subject all her life to bilious fever and bilious complaints. On removing to a district in the suburbs of Philadelphia, where malignant bilious malaria were epidemically present, she became entirely cured of her bilious complaints. Her husband on the other hand, who had never been subject to these complaints any time of his life, was so violently and frequently attacked by bilious fevers, that it broke down his constitution.

It is a fact now well known to the homœopathic practitioner, the nearer the affinity between the remedy and the disease, the smaller need the dose be of the former for the extinction of the latter. This experience will enable us to distinguish between a true and false remedy. If I am told that in New Orleans they cure yellow fever by drachm doses of quinia, and croup by fifty grains of calomel, this is *a priori* evidence for me, that they cannot be the true remedies, because if they had a specific relation to these diseases, smaller doses must necessarily suffice for the cure of them. These large doses may suspend the disease for awhile, but they will inevitably leave other medicinal diseases behind them, often more difficult to cure than the original one. A true remedy will always produce harmonious action between itself and the disease, and the system will almost always enjoy a superior degree of health after recovery than before, because it has established one more relationship between itself and nature. Thus Hahnemann has repeatedly observed that the proving of remedies in homœopathic doses, was calculated to

produce a greater degree of robust health in the individual experimenter, provided they are of that class to which his system has an affinity.

A highly interesting science, and closely connected with our homœopathic doctrine of small doses, is the chemistry of organic products, particularly of the blood. By it we are informed that the most powerful homœopathic remedies are all found as ingredients in the blood of the human body. They are all necessary for its due development. For the present, we know this of lime, sulphur, phosphor, silex, salt, iron, copper, manganese, lead,* etc. New ones are almost daily discovered, and they can only be appropriated in the smallest quantities.

It will hardly be necessary to advert in this place to the imponderable agents, like light, electricity, magnetism, the germination of plants, and other small things in nature which are known so powerful in their final manifestation, and by which the action of infinitesimal doses has so often been explained by able men in the homœopathic ranks. A full illustration of this subject on my part would require another lecture.

My aim, which I hope I have at least in part attained, was to impress upon your mind my conviction of the following truths:—

1. *That the homœopathic law is not merely a rule devised by man, like allopathy, hydropathy and other methods, but a divine law of nature. It is and was practised unconsciously by physicians and the people from time immemorial long before Hahnemann proclaimed it to the world, and will be practised to the end of all times.*

2. That all the greatest powers of nature are of the most subtle kind, but must have some affinity to man or his diseases, in order to produce a powerful and striking effect.

3. That both being thus related to each other, the dose

*Dr. Petreguin, Burin Dubuisson experiments.

must be necessarily small, and consequently the law "*similia similibus*" and the homœopathic dose must stand or fall together.

One word more in conclusion: The great issue between the ancient and new system of medicine is the old contest between matter and spirit; and every one will be obliged to take part in it, sooner or later, and range himself on one side or the other. In the chemical laboratory, in Liebig's theories, is now sought the health of mankind, and this at a time, when all over the world the best minds are proclaiming the advent of a more spiritual era.

In a reformatory science like homœopathy, which still requires much cultivation to perfect it, I would, however, rather favor a humility of spirit. Let its own inward truth be its only weapon, and that must surely prevail. In the distant horizon, I see a light arise, which is becoming gradually brighter and brighter. The great discoveries of the many good and great men who have cultivated medical science will not be extinguished by it, but the great importance of this law will be more and more acknowledged the more its inherent truthfulness is perceived.

For my own part, I live in the hope thus beautifully expressed by Jean Paul Richter: "There will come another period of time, when it shall be day, and when man shall awaken from his lofty dreams only to realize them, because he shall lose nothing but sleep; and upon the eastern gate of this century is written: This is the road to virtue and wisdom, even as upon the eastern gate of Chersonesus stood the inscription: 'This is the road to Byzantium.'

Infinite Providence! thou wilt cause the light to dawn! as yet, however, lingers the twelfth hour of the night. The midnight birds of prey are upon the wing,—the spirits knock,—the living dream."

OPINIONS OF THE PRESS.

THE following passages from Dr. Neidhard's address before the Rhode Island Society, although not the most interesting parts of this excellent oration, cannot fail to interest our readers.—*Homœopathic Observer*.

Dr. Neidhard's address is one of the best, for popular reading, ever delivered in this country. We wish the Rhode Island Society would issue an edition of 20,000 for gratuitous distribution. Such outlays are like bread cast upon water, etc.—*Homœopathist*.

The tenor of Dr. Neidhard's address, which is original and highly interesting, is to show, that the principle *similia similibus* is true not only in medicine, but is a universal curative principle.—*North-western Journal of Homœopathy*.

BY THE SAME AUTHOR.

DIPHThERIA, AS IT PREVAILED IN THE UNITED STATES FROM 1860 TO 1866; PRECEDED BY A HISTORICAL ACCOUNT OF ITS PHENOMENA, ITS NATURE AND HOMŒOPATHIC TREATMENT. *By C. Neidhard, M.D.* Philadelphia: F. E. Boericke, 635 Arch Street. Boston: Otis Clapp. St. Louis: H. C. G. Luyties.

OPINIONS OF THE PRESS.

Dr. C. Neidhard published in 1867 an important and exhaustive treatise upon Diphtheria, which has had a wide circulation. We have been interested in the history of this terrible disease as presented by Dr. Neidhard. The work affords evidence of much research and careful observation, and is worth attentive examination. —*Boston Journal of Chemistry.*

This may be considered the most complete monograph on Diphtheria that has been issued.—*American Homœopathic Observer.*

The author of this excellent monograph is not one of those bachelors in medicine who croak and criticise the offspring of others, albeit their own literary progeny is limited in numbers and influence. We have looked for this production with a great degree of interest, and now that it has appeared, are not disappointed.

A careful perusal of Dr. Neidhard's timely volume, warrants our calling attention to a few of its principal merits. Among these are the perspicuity of its style, its absolute clinical information, its freedom from much of the chaff that is gathered into modern medical works, and the absence of the customary twaddle concerning the "glorious principle," etc., with which the majority of our writers are wont to regale their readers.

Books are like men: their language and manner betray the cultivation and merit of their authors. When one has something to say,

and says it in a downright, straightforward, practical manner, there is no need of a surplus verbiage. If it were an indictable offense to employ words without meaning, Dr. Neidhard would escape all censure. This is the more remarkable, as the work before us was not written in his native language.

The clinical facts incorporated into the text and coupled on with modest foot-notes, are of exceeding interest and value. We recognize them as the outcroppings of a real and reliable experience.

In conclusion, we wish to say frankly and unreservedly, that, in our judgment, this is the best monograph upon Diphtheria and its homœopathic treatment, with which we are acquainted.—*United States Medical and Surgical Journal*, Chicago.

The latest, the most thorough and practically complete work on Diphtheria yet published.—*North American Journal of Homœopathy*.

This is by far the most complete treatise on the subject that we have met with. It is, in fact, exhaustive of all that can be said on the subject, with the facts that are as yet known. We have not only a most complete account of the history of this disease, but all that is known of its pathology according to the most recent researches. Likewise an outline of allopathic treatment; and lastly, the most complete and detailed experience of all homœopathic physicians both in America and Europe.

This is not a mere compendium made by book-makers, but an intelligent criticism by one who has had very large experience, and who, while holding very decided opinions of his own, has weighed those of others with candor and impartiality. We cannot do better service to our fellow practitioners than express the wish that this book should be in the hands of every one of them.—*British Journal of Homœopathy*.

It is no slight praise to say that this little volume is one of the most valuable monographs ever published under the auspices of our school. We would recommend this book to all who desire a thorough and practical knowledge of this disease. It is a work of rare merit, an honor to the author and to our school.—*New England Medical Gazette*.



